

TRUTH AND LIBERTY:

A LECTURE

BY

T. W. FYLES (RECTOR OF NELSONVILLE).

Καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.

PUBLISHED BY REQUEST.

Montreal :

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“ It is through His Word that God speaks to us, as it is through Prayer that we speak to God.”

GOULBURN.

TRUTH AND LIBERTY :

A LECTURE

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T. W. FYLES (RECTOR OF NELSONVILLE.)

I have to speak to you concerning TRUTH AND FREEDOM. The two things are intimately connected : said the blessed Lord, "The truth shall make you free." The Roman Governor of Judæa asked dubiously, "What is truth?" We are at no loss for a reply. The answer has been put into our mouths, "*God's Word is truth.*" I shall speak then concerning

I. GOD'S WORD—ITS NATURE AND ITS HISTORY.

II. THE FREEDOM GOD'S WORD HAS WON FOR US.

And first I have to speak of *God's Word*.

The collection of books which we call *God's Word*, and the *Holy Bible* and the *Sacred Scriptures*, is very ancient. The oldest parts of it, viz : the Book of Job and the Pentateuch, or Five Books of Moses, were written 600 years, probably, before the oldest uninspired books we know—before the poems of Homer and Hesiod ; and these were written probably one thousand seven hundred years ago.

I have called the Bible a *collection* of books. Its parts were written at widely different intervals, and by persons placed under widely different circumstances.

Moses wrote 400 years before David ; David 250 years before Isaiah ; Isaiah 300 years before Malachi ; Malachi

400 years before St. Matthew. Between Moses and St. John the Divine was an interval of 1,500 years.

Moses was learned in all the wisdom of the Egyptians; David and Solomon were mighty kings; Ezra was a scribe; Nehemiah, a Tirshatha, or Persian Governor; Amos, a herdsman; Matthew, a collector of customs; Luke, a physician; Peter and John were ignorant fishermen; Paul was a learned Pharisee.*

But though the Word was written by different persons at different times, we must not forget that one influence pervades it. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Most of the Old Testament Scriptures were written in the Hebrew language—the language of the Jews; but a large part of the Book of Ezra, part of the Book of Daniel, and some of the Apocryphal Books were written in Chaldee, the language learned by the Jews during the Babylonian captivity. After this time the Grecian Empire had a wide-spread influence upon language and literature; and, before the period of Our Lord's sojourn upon earth, Greek had become the tongue of the civilized world. In Greek the sacred Scriptures of the New Testament (with the exception, perhaps, of the Gospel of St. Matthew, which may have been first written in Hebrew) were originally penned.

The 39 books of the Old Testament may be divided into four classes:

I. THE PENTATEUCH—containing the books Genesis, Exodus, Leviticus, Numbers and Deuteronomy;

II. THE HISTORICAL BOOKS—Joshua, Judges, Ruth,

* See Nicholl's Help to Reading the Bible. Page 12.

I. Samuel, II. Samuel, I. Kings, II. Kings, I. Chronicles, II. Chronicles ;

III. THE POETICAL BOOKS—Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon ;

IV. THE PROPHETICAL BOOKS—Isaiah, Jeremiah (with Lamentations), Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

The 27 books of the New Testament consist of (I.) The FOUR GOSPELS, each being an account of the life of Our Blessed Lord ; (II.) The historical book of the ACTS OF THE APOSTLES (chiefly of St. Peter and St. Paul) ; (III.) 21 pastoral letters or EPISTLES ; (IV.) The prophetic book of the REVELATION OF ST. JOHN THE DIVINE.

What a treasure is the Word of God ! What should we be without it ? What knowledge should we have of the past ; what hope for the future ? How should we be supported under the ills of life ? How could we meet the spiritual foes that assail us ?

The Bible is God's message to man. It is a glass wherein we view the image of the Almighty. It is the Magna Charta of the Church of God. It is the sword of the Spirit wherewith we may overcome the evil one. It is a lamp unto our feet as we journey heavenward—a guide unto our paths through the wilderness of the world. It makes known to us the King in His beauty. It tells us of the heavenly glories awaiting the people of God.

It will be necessary to my purpose to shew how the Bible has been preserved, and handed down to us, that we may be certain that we have the very 'Word of Truth' as God delivered it, and as 'holy men of old' committed it to writing.

With regard to the Old Testament.

Fifty years after the temple at Jerusalem was rebuilt by Nehemiah, Ezra (himself an inspired writer), assisted by the Great Synagogue of the Jews, collected the sacred Scriptures, and transcribed them into the Chaldaic or square letters which we now call Hebrew. With these letters the Jews had become familiarized, during the time of their captivity in Babylon, which extended to three generations. For the use of those Jews who had lost their own language, transcripts of the Scriptures in Chaldee, were made. These transcripts were called *Targums*, which means *interpretations*. They were paraphrases or glosses, rather than translations. By them the Hebrew text was explained.

With a view to preserve the integrity of the Hebrew text itself, a work called the Masora was composed at immense labour. By it the number of verses, words, and letters, in all the books, and every section of them, was ascertained, together with the repetitions, different significations, like meanings, &c.

The copying of the Scriptures became a profession which was carried on by a body of men called Scribes. Of these we frequently read in the New Testament.

More than a thousand ancient M. SS. of the Hebrew Bible are at present in existence. Of these, the learned Dr. Kennicott collated 700, and scarcely found any difference of real consequence amongst them.

About 500 years before Christ a copy of the Law was made by the Samaritans in the old Hebrew text. This Samaritan Pentateuch was discovered, and brought to England in the 17th century through the instrumentality of Archbishop Usher.

About 285, B. C. Ptolemy Philadelphus, King of Egypt, being anxious to add to his famous library at Alexandria, sent Aristeas his minister, to Eleazar the High Priest, to

obtain a copy of the Jewish Scriptures and also learned men qualified to translate it into Greek. Eleazar sent him a copy, written in letters of gold, and also 72 learned Jews (6 for every tribe) to make the translation. This was happily accomplished in the space of 72 days; and the work from the number of men engaged in the translation was called the *Septuagint*.

Thus, you perceive, three different races or kinds of people became interested in the preservation of the Scriptures. The Jews themselves, the Samaritans who had no dealings with the Jews, and the Greeks, *i.e.*, those speaking the Greek language.

On a comparison, the Samaritan Pentateuch, the Greek Septuagint, and our own English Bible are found substantially to agree.

With regard to the New Testament.

The Book of the Revelation brings us down to A. D. 96. The Gospel of S. John (the last written of all the books of the New Testament) was probably penned a year later. In less than 50 years after, as we learn from the writings of the early Fathers, the New Testament Books were read in the Churches generally, and received as Divine. They are quoted by Clement, Bp. of Rome, who is mentioned in Phil. IV. 3, by Ignatius, who was appointed by the Apostles Bishop of Antioch, by Polycarp, Bishop of Smyrna, who had spoken with many who had seen Christ, and by writers innumerable from their days to the present time.

Of the ancient manuscripts of the New Testament, or of portions of it, known to exist, the most celebrated are:—

The CODEX ALEXANDRINUS, in the British Museum, containing nearly all both of the Old and New Testaments in Greek, written probably in the 4th century—an

Arabic note upon it says by Thecla the martyr. This manuscript was presented to Charles I. by Cyril, Patriarch of Constantinople.

The CODEX VATICANUS, in the Vatican, written in the earlier half of the 4th century.

The CODEX SINAITICUS, in the possession of the Emperor of Russia. It was discovered by Tischendorf, at the Monastery of St. Catharine on Mount Sinai, and is written on parchment made of antelopes' and asses' skins. This is thought to be older than either of the others I have mentioned.

The Bible was first divided into chapters by Hugo de Sancto Caro, commonly called Hugo Cardinalis, about the year 1240. He also sub-divided the chapters, marking the sections in the margin by the letters A.B.C.D.E.F.G.

In 1445, Mordecai Nathan, a learned Jewish Rabbi improved upon Hugo's plan and divided the chapters of the Old Testament into *verses*, in the manner we now have them. The New Testament was first divided into verses in the edition of Robert Stephens, A. D. 1551.

We have seen that the New Testament was written in Greek, and the Old Testament translated into Greek. As the Greek language gave place to the Latin, it became necessary to translate the Scriptures into the common tongue. This was done as soon as the necessity was felt; and the very name of the version that was made—the *Vulgate*, is a standing protest against the persistency with which the Romanists withhold the Scriptures from the *vulgar*, or common people.

And now with regard to our English Bible.

Portions of the Scriptures were translated into Saxon English 1000 years ago by Adhelm, Bishop of Sherborne, and Egbert, Bishop of Lindisfern. The Venerable Bede, and King Alfred the Great, also translated portions; but

the first entire English version was made about the year 1360, by the Reverend John Wickliffe, Rector of Lutterworth in Leicestershire. But those in authority now loved darkness rather than light because their deeds were evil; and measures were taken with a view to the suppression of the version, and the punishment of the translator. These measures failed through the influence of John of Gaunt, Duke of Lancaster; and Wickliffe was allowed to end his days in peace. But, in after years, his remains were dug up, and burned, and the ashes cast into the River Avon; and those who were found to have an English Bible in their possession were punished, some even with death.

The first *printed* edition of any part of the Bible in our language was Tindal's New Testament. This was printed abroad in 1526. Only two copies of it are known to remain. In 1532, Tindal and his associates finished the whole Bible and printed it. 1536, Tindal was strangled at the instigation of Henry VIII.; and his body was burned to ashes.

The first Bible *printed by authority*, in England, was *Cranmer's*, or the *Great Bible*. It was Tindal's version, revised by Miles Coverdale, and examined and approved by Cranmer, then Archbishop of Canterbury. It was published in 1540, and a copy of it was ordered to be placed in every parish church. After two years it was suppressed by Henry VIII. It was restored under Edward VI., again suppressed by Mary, and again restored by Elizabeth.

It only remains for me in this part of my lecture briefly to sketch the history of the admirable version now in use.

At a conference held at Hampton Court, in 1603, before King James I., Dr. Reynolds requested the King that a new translation of the Bible might be made. The request was granted. Fifty-four of the most learned men of the

country were called to the work proposed, and for seven responded to the call. These were ranged under six divisions, to each of which a portion of the Scriptures was assigned.

The plan they went upon was this :

"Every one of the company was to translate the whole parcel ; then they were each to compare their translations together. And when any company had finished their part, they were to communicate it to the other companies, that so nothing might pass without general consent. If any company, upon the review of the book so sent, doubted or differed upon any place, they were to note the place, and send back the reasons for their disagreement. If they happened to differ about the amendments, the difference was to be referred to a general committee, consisting of the chief persons of each company, at the end of the work. When any passage was found remarkably obscure, letters were to be directed by authority to any learned persons for their judgment thereupon."

General Introduction—D'Oyly and Mant's Bible.

The work was begun in 1607, and took three years for its accomplishment. The utmost pains were taken by those engaged in it. All existing translations being by them compared together and with the original.

Good cause have we to thank God for our English Bible, and to prize it for the simplicity, the beauty, the fidelity of its language. It is indeed "a well of English undefiled," as well as the "pure word of truth."

That we may see what good cause we have for thankfulness, let us consider—

The Freedom the Truth has won for us.

And to say that freedom has been won is to convey the idea that bondage before existed.

I shall direct your attention to

(a) *The bondage of Heathenism ;*

(b) *The bondage of the Dark Ages ;*

from which the Bible has delivered men.

(a) When Christianity dawned upon the world, what was the state, political and religious, of mankind ?

The Emperor of Rome held the world in subjection at his feet. Tiberius, Caligula, Claudius, Nero, monsters of depravity, ruled in succession over prostrate millions. From the Island of Capræ, whither he retired to lead a life of luxury, Tiberius, unseen, save by the ministers to his pleasure, issued his mandates, and doomed monarchs to deposition and senators to death. His successor, Caligula was wont to nod with his head towards any who had offended him, and the attendant executioner knew the sign.* Claudius, dull and brutalized was even worse than his predecessors. Unspeakable iniquity was carried on at his court. Yet this man was worshipped—"a gluttonous emperor idiot."

But worst of all the bad Cæsars was Nero. It was he who set fire to Rome that he might enjoy the spectacle of the conflagration. It was he who charged the Christians with the guilt of his own crime. It was his ingenuity that devised the horrors of their doom.

In the Imperial Gardens on the Vatican Hill, hundreds of stakes were driven into the ground, at intervals along the drives. To each of these a Christian, dressed in layers of coarse cloth saturated with pitch, was tied, and fagots were heaped around him. At once, on a signal, when darkness had settled down, torches were applied to these combustibles, and the lurid flames burst forth, and shrieks of agony went up to God, whilst along the illuminated roads, the Emperor, in self-complacency, exhibited his skill as a charioteer.

It was no uncommon thing in those days for the Emperor to create himself, by a decree of the Senate, a rich man's nearest relation. In a few days a funeral would be necessary, and the Emperor would mourn discreetly for his departed friend, and then enter into possession of his property.†

* White's Eighteen Christian Centuries. Page 11.

† *Ibid.* Page 21.

Manual labor was carried on by slaves who not unfrequently when they grew old were allowed to die of starvation. It is told, however, of one of their possessors, Vidiſ Pollio, that he caſt his worn-out ſervitors into his fiſh-ponds to fatten his lampreys for the market.

The public amusements of the time were ſuited to the people. There ſtill riſe in Rome the vaſt walls of the Coliſeum, in which many a brave defender of his country was caſt to the wild beaſts, or forced to fight, with trident and a net, againſt the trained and well-armed murderers of the circus.*

Such then was the ſtate of things at Rome, the capital of the world.

"Humanity itſelf ſeemed to be ſunk beyond the poſſibility of reſtoration, but we ſee now how neceſſary it was that our nature ſhould reach its loweſt point of depression to give full force to the great reaction which Chriſtianity introduced. Men were ſlavishly bending at the footſtool of a deſpot, trembling for life, when ſuddenly it was reported that a great teacher had appeared for a while upon earth, and declared that all men were equal in the ſight of God, for that God was the Father of all. The ſlave heard this in the interval of his torture—the captive in his dungeon—the widow and the orphan. To the poor the Goſpel, or good news, was preached. It was this which made the trembling courtiers of the worſt of the Emperors ſlip noiſeſſly from the palace, and hear from Saul of Taruſ or his diſciples the new proſpect that was opening on mankind. It ſpread quickly among thoſe oppreſſed and hopeleſſ multitudes. The ſubjection of the Roman Empire—its miſery and degradation were only means to the end. The harſher the laws of the tyrant the more gracious ſeemed the words of Chriſt. The two maſters were plainly ſet before them which to chooſe. And who could heſitate? One ſaid, "Tremble! ſuffer! die!" The other ſaid, "Come unto me, all ye that are weary and heavy laden, and I will give you reſt."

(*White's Eighteen Chriſtian Centuries*, p. 27.)

It may be intereſting to glance at the ſtate of things in Britain at this period. Britain was inhabited by various tribes of barbarians whoſe religion was that of Druidiſm—a modification of the ancient worſhip of Baal. Whiſt

* For an admirable deſcription of ſuch a ſcene, ſee "Helena's Houſehold." (Carter, Bro., New York.) Chap. XII.

the Romans at Rome were rioting in the obscene mysteries of Bacchus and Ceres; and emulating the abominable licentiousness which they ascribed to their deities, the Druids in Britain were filling huge wicker idols with human victims and burning them to Baal.

The Romans had conquered part of the country, and of their treatment of the natives we may form a conception from what is told us concerning Boadicea.

Prasutagus, King of the Iceni, died, and hoping to appease the Romans, left half of his dominions to them and half to his widow, Boadicea. But the Roman governor seized the whole, and when Boadicea remonstrated ordered her to be publicly flogged. This treatment roused the ire of all the tribes of Britain. They rose *en masse* and destroyed London, which was already a flourishing Roman town, the capital of Camulodune, putting to death all who fell into their power. Tennyson has given to the supposed harangue of the injured Queen to her troops, in his poem, BOADICEA. Part of this poem, as descriptive of the misery and oppression of the period, I will read to you :

" Me the wife of rich Prasutagus, me the lover of liberty,
Me they seized and me they tortured, me they lashed and humiliated ;
Me the sport of ribald Veterans, mine of ruffian violators !
See they sit, they hide their faces, miserable in ignominy !
Wherefore in me burns an anger, not by blood to be satiated.
Lo the palaces and the temple, lo the colony Camulodune !
There they ruled, and thence they wasted all the flourishing territory,
Thither at their will they haled the yellow-ringleted Britoness."

* * * * *
Lo the colony, there they rioted in the city of Cunobeline !
There they drank in cups of emerald, there at tables of ebony lay,
Rolling on their purple couches in their tender effeminacy ;
There they dwelt and there they rioted ; there—there—they dwell no more.

* * * * *
So the silent colony, hearing her tumultuous adversaries
Clash the darts, and on the buckler beat with rapid unanimous hand,
Thought on all her evil tyrannies, all her pitiless avarice,

Till she felt the heart within her full and flutter tremulously,
 Then her pulses at the clamoring of her enemy fainted away.
 Out of evil, evil flourishes ; out of tyranny, tyranny buds ;
 Ran the land with Roman slaughter, multitudinous agonies.
 Perished many a maid and matron, many a valorous legionary ;
 Fell the colony, city, and citadel, London, Verulam, Camulodune."

(b) And now we will make in imagination a long stride through the Dark Ages when the Bible was a sealed book, down to the period when printed Bibles began to be circulated.

Instead of the *Emperor* of Rome, it was now the *Pope* of Rome who held the world in subjection. Said Jewel, alluding to the power of the Pontiff:

"What is he at this day, which alloweth the mightiest kings and monarchs of the world to kiss his blessed feet? What is he that commandeth the Emperor to go by him at his horse's bridle, and the French king to hold his stirrup? Who hurled under his table Francis Dandalus the Duke of Venice, King of Crete and Cyprus, fast bound with chains, to feed of bones among his dogs? Who set the imperial crown upon the Emperor Henry the Sixth's head, not with his hand, but with his foot: and with the same foot again cast the same crown off, saying withal, 'he had power to make emperors, and to unmake them again at his pleasure?' Who put in arms Henry the son against his father Henry the Fourth, and wrought so, that the father was taken prisoner of his own son, and being shorn and shamefully handled, was thrust into a monastery, where with hunger and sorrow he pined away to death? Who so ill-favouredly and monstrously put the Emperor Frederic's neck under his feet, and, as though that were not sufficient, added further this text out of the Psalms, 'Thou shalt go upon the adder and cockatrice, and shalt tread the lion and dragon under thy feet' Such an example of scorning and contemning a prince's majesty, as never before that was heard tell of in any remembrance; except, I ween, either of Tamerlane's the king of Scythia, a wild and barbarous creature, or else of Sapor, King of the Persians."—*Jewel's Apology of the Church of England*, page 66.

Just before Jewel's day died Roderic Borgia (Pope Alexander VI.) of poison, which he had prepared for another. This Pope, Mosheim, the historian, describes as a "Papal Nero—a fiend," * * * "regardless of decency and hardened against the very feeling of shame." To load his illegitimate children with riches and honours "he trampled with contempt upon every obstacle which

the demands of justice, the dictates of reason, and the remonstrances of Religion laid in his way."*

Pius III., the next Pope, governed for two or three weeks only, and was succeeded by Julius II., who led armies, and stormed cities, and exulted in the battle-field.

Julius was followed by Leo X., the man who commissioned Tetzels to sell *indulgences*,† and so aroused the indignation of Luther, the great German Reformer.

The same historian, whose words I have just quoted, describes the conduct, at this period, of the Romish clergy generally, as follows :

"The licentious examples of the Pontiffs were zealously imitated in the lives and manners of the subordinate rulers and ministers of the Church. The greatest part of the bishops and canons passed their days in dissolute mirth and luxury, and squandered away, in the gratification of their lusts and passions, the wealth that had been set apart for religious and charitable purposes. Nor were they less tyrannical than voluptuous; for the most despotic princes never treated their vassals with more rigour and severity than these ghostly rulers employed towards all such as were under their jurisdiction."—(*Mosheim's Ecc. Hist.*, Bk. IV. Sec. I, cap. X.)

It is not to be wondered at that protestants increased when light dawned in upon mankind. Nor is it to be wondered at that the rulers of the period, badly educated as they had been, resorted to foul measures to coerce enquirers after truth into submission.

The 16th century was the century of religious persecution. In Spain, the Inquisition plied the thumb-screw and the rack, and led the hideous Auto-da-fé. In the Netherlands, the ferocious Duke of Alva boasted that in 5 years he had put 18,000 Hollanders to death. In England, during the short reign of bloody Mary, 290

* Mosheim's Ecclesiastical History. Part I., page 387.

† "Pour in your money," cried Tetzels, "and whatever crimes you have committed or may commit are forgiven! Pour in your coin, and the souls of your friends and relations will fly out of purgatory the moment they hear the chink of your dollars in the bottom of the box."

persons perished at the stake—amongst whom were Archbishop Cranmer and Bishops Hooper, Ridley and Latimer.

But the most horrible event of the century was that known as the “massacre of St. Bartholomew.” The leading Protestants of France (*Huguenots*, as they were called) had been invited to Paris to witness the marriage of their leader, Henry of Navarre, with the Princess Margaret de Valois. They were deceived by protestations of friendship and assurances of security, but the King, Charles IX, and his mother Catharine de Medecis, had planned their destruction. Two hours after midnight, on Sunday, August 24th, 1572, the great bell of St. Germain's tolled forth the signal agreed upon, and the murderers were let loose all over the town. The streets ran with blood, and the river was choked with mutilated bodies. One wretch boasted that he had killed 400 persons with his own hand. Amongst the slain was the great Admiral Coligny.

Some of the provincial towns of France followed the example of Paris; and “two months elapsed before the persecutors, wearied with carnage, dropped their blunted swords.” It is said that 70,000 persons perished in this time.

And when the news of these horrible transactions reached Rome, what effect had it upon the self-styled “servant of the servants of Jesus Christ,” and upon his courtiers—upon the so called “Vicar” and chief ministers of the meek and lowly Jesus—of Him who told his quick-tempered disciples, who would have called down fire from heaven upon those who had treated them with disrespect, that they knew not ‘what manner of spirit’ they were of? This was the effect:—

“The Pope and his cardinals proceeded immediately to St. Peters to offer thanks before the altar for the great mercy which had been vouchsafed to Christendom; salvoes of artillery thundered at night-fall from the ramparts of St. Angelo; the streets were illuminated; and a medal was struck to com-

memorate the glorious event. The Cardinal of Lorraine in the ecstasy of his heart, presented the messenger with a thousand pieces of gold, and declared that he believed 'the King's heart must have been filled with a sudden inspiration from God.'—*History of France—S.P.C.K. Vol. I., pages 411-412.*

Truly, my friends, we may well thank God for our Christian liberty !

What a spirit of indignation—what a determination to obtain religious liberty at any cost—must atrocities such as I have recorded have aroused in the breasts of all true men.

Let me tell you what the gallant Prince of Orange did in his young days to secure the religious freedom of his people. And I must remind you that a large part of Holland (of which country he was chief ruler) is below the level of the sea. Huge dykes or banks have been cast up along the coast, at immense labour, as barriers to the tide. In 1672, the King of France invaded Holland with an army of 132,000 men. He demanded that the Dutch should surrender all their territories on the Wahal and the Rhine,

“—that France should have control of their great roads and canals ; that they should pay twenty millions for the expenses of the invasion ; re-establish the Catholic religion, and send every year an ambassador-extraordinary to the French Court, to present the King with a gold medal on which should be graven the acknowledgment that the Seven United Provinces owed their existence and their liberty to his clemency.”—*History of France—S.P.C.K. ; Vol. II., page 93.*

William, in concert with the magistrates of Amsterdam, caused the dykes to be cut, and flooded the country. “Better the sea,” said he, “than the French.” Gardens and farms, country-houses and villages, the towns of Delft and Leydon, were all over-flowed—the country-people cheerfully submitting. They knew the value of their new-won religious freedom. They knew what French clemency and French law were. They knew that at the will of the French nobles, men could be imprisoned and never brought to trial. They knew that a French Seigneur

could order his serfs to stay in his grounds all night to quiet the frogs lest his sleep should be disturbed. They knew that he could harness men like cattle to draw his goods. They knew what tortures French law could inflict. Read Dickens's "Tale of Two Cities" if you wish to know what things could then be done in France. Why, my friends, it is only 120 years ago (in the life-time of the father of a man whom most of us knew very well—of old Mr. Truax) that Damiens, a poor half-crazed man, was put to death for wounding Louis XV. And I will tell you in what way he was put to death. First his hand was burnt off before his eyes. Then he was gashed with knives, and boiling oil and melted lead were poured into the wounds. Then he was tied by the arms and legs to four strong horses, and rent asunder as they were urged, different ways in the public street

Thank God for English liberty—for Magna Charta—and trial by jury—and the *Habeas Corpus* Act—and the Bill of Rights! Thank God for England's open Bible, the source and safeguard of her freedom—the foundation of her power and prosperity! I was going to add—Thank God that under the British flag, "begirt with friends or foes, a man may speak the thing he will." But, alas! there is *one* part, at least, of the British Dominions where this may not be said, as we unhappily know. It may be as a punishment for the indifference of so many of our people to the cause of truth, or for their love of ease, or lust of worldly gain, that God has withheld from *us* a part of the measure of British freedom. Certain it is that in French-dominated, priest-cowed Canada, these grand words—this proud boast of England's laureate may not be uttered. I will not point to Oka—I will not remind you of the Gavazzi riots—i will not speak of Chiniquy, to convince you that what I say is true. But I invoke the shades of Scott and Hackett to testify that, in Canada, though the British flag waves over it, a man may not at all times

safely speak the thing he will, or give token of holding opinions contrary to those of the majority.

I have said that the British flag waves over Canada. But would it wave there long if the murderers of Scott and Hacket had their will?—if the cause their brutal efforts have been enlisted in were to triumph? A few weeks ago, on Canadian waters, in a vessel owned by a company of Protestants, an effort was made by papal emissaries to pluck down the Union Jack, and to hoist an alien flag in its stead. And this would have been done but for the courage and loyalty of one man.

Remembering what I have told you concerning William, Prince of Orange, you will not wonder that, when James the Second, the *pensioner* of the King of France, endeavoured to over-ride the laws of the land, and to impose Romanism upon his unwilling subjects, British Protestants turned to William for counsel and assistance, and that, when he took the reins of government, an Orange Association was formed to support his measures.

And when you call to mind the sufferings and triumphs of the Orangemen of those days—when you remember the Battle of the Boyne and the Siege of Derry—when you think of Walker and Browning, and of other brave men who struggled and bled in the cause of British freedom, you will not wonder that their descendants have perpetuated the Orange Association.

And whilst Orangemen are law-abiding people, I see no reason why they should not enjoy *the full protection of the laws they honour*.

I look upon it that it is the duty of every true citizen, of every member of a commonwealth, to do what in him lies to secure an even measure of justice for every man.

And, surely, in a city that at one time witnesses the “pomp and vanities” of the *Fête-Dieu*—of the feast of (the manufactured) God,—and at another a torch-light

procession of a political party, in which caricatures and taunts of their opponents are borne aloft, amidst shouting and music, surely, in such a city, one would think a procession of Orangemen might be tolerated, whether such a procession be regarded as a *religious* or a *political* procession?

The Orangemen of this parish paraded our streets on the 12th; and what resulted? They enjoyed themselves, and their neighbours were pleased to see them doing so. Could such a procession as we witnessed have passed safely through the streets of Montreal? I trow not! And why could it not? To use the words of the grave men, the heads of the different organizations in the city who drew up the appeal to the Orangemen which was published in the newspapers: "It would excite the worst passions of our nature;" *i. e.*, of course, *human nature under Romish influences*; for it would be absurd to suppose that Protestants would fall foul of Orangemen on their way to church. The thought is too ridiculous to be entertained for a moment. "IT WOULD EXCITE THE WORST PASSIONS OF OUR NATURE." What an admission from a meeting mainly composed of Romanists! What a confession of failure to accomplish Christ's work of bringing about peace and good-will amongst men! Members of the Roman Association—that *ancient* Association—that *wealthy* Association which, in its self-sufficiency, arrogates the title of "THE CHURCH," and stigmatizes as "HERETICS" all who differ from it—members of *that* cannot witness an Orange procession without having the worst passions of human nature excited within them—cannot see a man (or woman!) bearing an Orange badge without being excited to violence and blood-shedding. Truly, if this be so, the sooner the ties of *Romanism* give place to those of *CHRISTIANITY* the better it will be for mankind!

I imagine that the Orangemen of Montreal would have

taken as great pleasure in their procession as the Romanists take in their procession of *Corpus Christi*,—as much satisfaction as the Conservatives took in their triumphant torch-light procession in honour of Sir John A. Macdonald. It was an act of christian forbearance on their part—a noble instance of self-denial to wave their rights. And how were they rewarded? Did their considerate conduct insure safety to their members? No. A woman on her way from church wears an Orange favour, and this excites “the worst passions” of Romish human nature; and she is assaulted. A gentleman remonstrates, and is attacked. An infuriate mob of Romanists gathers round him; and his life is in danger. A brave young man, a worthy member of society, sees the peril of a friend, and comes to his assistance; is knocked down, and shot when down, and kicked when dead. Protestant human nature shudders at the cowardly brutality of his murderers. “Foully murdered,” says the notice of his death. And well may we speak of the deed of those who slew him in the words of the great poet—

“Murder most foul, as in the best it is;
But this most foul, strange and unnatural.”

Unnatural—for human nature has degenerated into the nature of the fiend, who was a “murderer from the beginning,” when it can be guilty of so execrable a crime.

And this word crime reminds me of a sermon preached in Montreal by Father Leclair. This worthy is reported, in THE GAZETTE of Monday, July 16th, to have said, “If a crime had been committed, they repudiated it.” IF a crime had been committed! Good God, what is this man’s notion of a crime? One would imagine from his after remarks that it was far more criminal for a street *gamin* to utter a sneering remark at the grotesque dress and pompous air of a Romish priest, than for Romish ruffians to shoot down a man, and kick his lifeless remains

along the pavement. "*They repudiated it.*" Yes, and "Pilate took water and washed his hands before the multitude, and said, 'I am innocent of the blood of this just person; see ye to it.'"

And now what shall spring from the blood of brave young Hackett? Shall his blood have been poured out in vain? Surely Protestants, of every class, the land over, will now demand that Orangemen shall be treated as freemen, and not chased and shot down as if they were noxious beasts. Surely the deed of these Romanists will be a warning to our people to see to it that they be not again entangled in the yoke of bondage.

Let them not say, "Rome has ceased to persecute." Rome has altered her policy in some respects of late years, and yet we can hardly say she has altered her policy. She is but mindful of Bellarmine's teaching: "*Heretics, when strong, are to be committed to God; when weak, to the executioner.*" "Heretics" are strong in many places now, and in those places the executioner stands in the back-ground, but he stands there simply from lack of opportunity to ply his deadly trade. He is recruiting his strength for future blows.

This is what Rome teaches her own adherents:

"Unbelievers who have been baptized, such as heretics generally, and also baptized schismatics, can be compelled by corporal punishment to return to the Catholic faith and the unity of the Church.

"Heretics that are known to be such are infamous for that very cause itself, and are to be deprived of Christian burial, their temporal goods are for that very cause confiscated, and, as forgers of the faith, and disturbers of the state, they are to be put to death."—*Den's Theology. Vol. II.*

And yet how the vampire lulls her victims into security! Too many men in Lower Canada are in that dangerous state of indifference and false security which precedes a deeper fall.

Who give land to Romanists, and help build churches for them, and make speeches on their public occasions,

and receive the insolence of public praise for what they do? PROTESTANTS! (Save the mark! where are their protests?)

Such "Protestants" would do well to lay to heart the words of the late Canon Stowell, in his sermon preached on the 5th of November, 1846, in commemoration of the providential exposure—only a few hours before it was to have been put in execution—of that diabolical design of the Romanists, the Gunpowder Plot—a plot by which they intended to blow up, with 36 barrels of gunpowder, the King, the Prince of Wales, the Peers and leading Commoners of the Realm, in Parliament assembled.

Says Stowell:

"There is no stopping on the inclined plane of error. First, men become secure, then indifferent to the truth, then open to error; they are then gradually drawn to choose it, and to love it, and are at last led blindfold at its will."

Trust not, my friends, to Rome's asseverations. She makes solemn affirmations of loyalty to the powers that be; but remember she calls all who follow not her lead, "*heretics*." And this is what she teaches in her college at Maynooth, with reference to such:

"They are freed from the debt of fidelity and of all obedience to man; whosoever remain bound by any sort of covenant, though fortified by any kind of affirmation whatsoever, to those who are manifestly lapsed into heresy."—*Corpus Juris Canonice*, quoted by *Reiffenstuel* in *Decret.*; B. V., tit. 7.

Believe her not when she talks of the "errors" of your English Bible. Shamed by Protestants into issuing a version herself, she has put forth that of *Douay and Rheims*, a translation so obscure that (in the words of Fuller) it "needs to be translated." And it is a fact well worth remembering:

"That there is not an edition of the Bible which does not lie under the ban of one or of all the Popes, most of them being in the *Index Expurgatorius*.—*Hook's Church Dictionary*. Page 108.

Hold fast your freedom! "Buy the truth and sell it

not!" Bestow not your substance to undo the work of the Reformation! Give not your necks to the yoke, and your Bible to be burned! In regard to all these things, let your motto be

NO SURRENDER.

